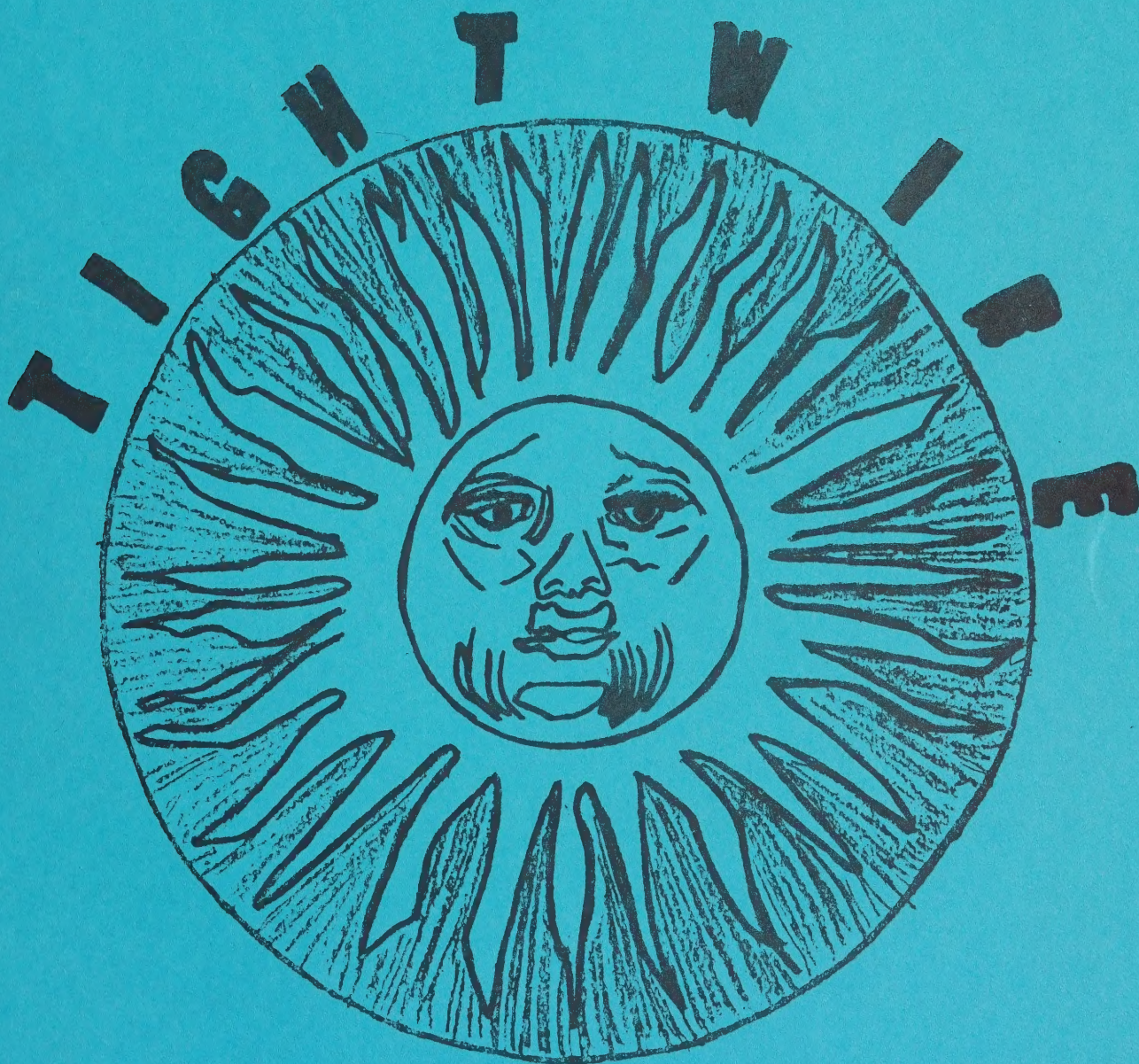


88
CENTRE OF CRIMINOLOGY

MAY 22 1992

LIBRARY



1992

SPRING ISSUE

Table of Contents

Editorial

Farewell to Prison for Women

Task Force Report

Wasted Lives: Women Behind Bars

Criminals: Born or Made

Abusive Parents

Native Section

Tightwire's Tenth Anniversary

Poetry Section

Negative Thoughts

Being Rejected

On Crime and Punishment

Our Hidden Energy

Key to Longevity

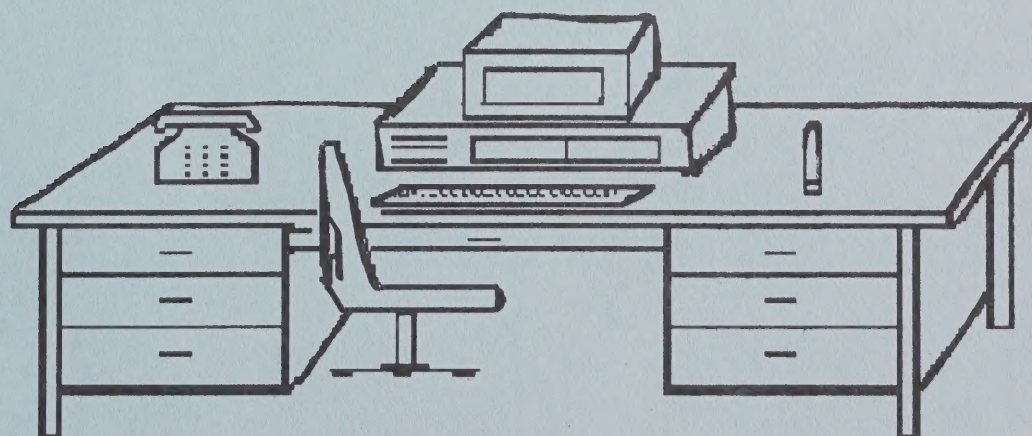
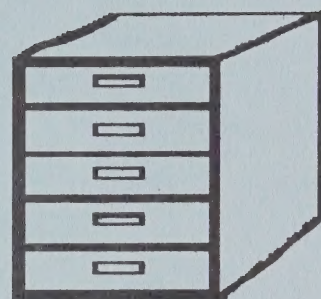
Helping Yourself: A A (Alcoholics Anonymous)

Tutoring

Subscription Page

Ads

Credits





EDITORIAL

Dear Readers:

Our Spring issue is hot off the presses and ready for your reading enjoyment.

We have a new positive, energetic staff.

We have prepared this issue for you, and are proud to present our latest publication of Tightwire.

We have a date for the closing of Prison For Women. As of now it will be Sept 1994. With the closing of P.F.W. there are a lot of positive & negative attitudes.

What will these new institutions do to rehabilitate and re-enter us into the communities surrounding the new facilities? Do the women at P.F.W. have a choice of whether or not they will be transferred?

The negative aspect is that some of the women here have been here for so long, that Kingston is now their home. They have made local contacts and support through many organizations and churches. And to take them away from that would make it hard for some women to cope.

The positive aspect is that the women will be transferred closer to their home provinces where they have support from family and friends. That will help them through the rough times that go along with being incarcerated.

As prisoners we have been Judged by the courts only to be brought here to be Judged all over again. The Wasted Lives here are a shame. The women here have been taken away from their most precious possessions and that is their children. That is a feeling that never, ever goes away.

When a women is incarcerated and taken away from her children, the question arises regarding who takes care of these children, where do they go, who cares for them, when do they see their mothers and what are the children told.

This issue contains articles from all cultural backgrounds within the Prison For Women. We have input from the Native, French and Black women. They are all great

articles, so sit back and enjoy yourself.

This is the 10th Anniversary of the Tightwire publication. There are always special articles from us to you.

We now have tutoring from Frontier College and a computer class that will benefit the women and help them with the rejoining of any community.

This is my first year. It is the hardest part of any women's life. Like everyone else I miss my children and husband with all my heart. No matter how long a person is here, it doesn't get any easier. The prison system would like to just put us in here and forget all about us.

BUT NO MORE. We have a voice and we are still human beings with the same feelings of LOVE & FEAR just like anyone else.

In closing I would just like to say that it is a honour to be able to work for this publication.

THANK YOU

KIM FRIEBUS

Kim Friebus
CO- ASSISTANT

We here at Tightwire would like to send out a special Thanks to Julie Deroches. Without Julie's help we would not have a publication.



FAREWELL TO PRISON FOR WOMEN

BY JULIA DEROCHES

On December 16 1991, the Solicitor General of Canada arrived at Prison For women to make a press conference. The topic is the affirmation of the closure of the 57 year old prison and to announce the locations of the five female correctional region centres. The news of the closure were met with mixed emotions. For years it seemed that the female inmates at Prison For Women have heard that prison will be closed. But after the initial anticipation and the constant "broken-record" of the rumour, attitudes had been shaped into "I will believe it when I see it."

But on that fateful day, the impending closure became a reality. In his speech, Mr. Lewis states: "The locations had been decided for the Atlantic and Ontario facilities. Decision about the Quebec and Alberta facilities will be made soon. The fifth facility, the Healing Lodge, will be located in the province of Saskatchewan. The regional facility in the Atlantic will be located in TRURO, Nova Scotia. Truro is a town of approximately 12,00 people located just over an hour's drive from major centres in New Brunswick such as Moncton, Saint John, and Fredericton. I have chosen Truro for several reasons. It offers a caring support and volunteer spirit which is characteristic of small towns yet large enough to offer a range of various social and other services. In addition, this community is developing some relevant support networks for women.

In Ontario, the new facility will located in Kitchener. It is a city of over 60,000.00 people and has close and frequent transportation links to nearby centres such as Toronto, Hamilton, Brampton, Guelph and London. This community offers an impressive and extensive network of social, educational and recreational services. It also has a lot of strong women-centred supports.

In Quebec, the government is continuing to explore how best to meet the needs of federally sentenced women in that province in the spirit of the task force.

In the prairie provinces, the location for the Alberta regional facility will be announce in the near future in combination with the Healing Lodge in Saskatchewan will offer significant improvements to women from that region.



I realized that my announcements today may not be well received by all of you. I understand that some of you may be fearful of the many unknowns that relocating to a new regional facilities presents. I can assure you that the new regional facilities will be a vast improvement for federally-sentenced women. They represent my government's serious commitment to improving the situation of women under federal sentence now, and for those who will come into federal care in the future. You told us during the task force consultation that improvements meant, among other things, being closer to home, to your families, culture and communities. I can assure you that my government listened to your comments and today's announcement is further proof of that."

Mr. Doug Lewis was born in Toronto and became a chartered accountant in 1962. He was graduated from Osgoode Hall Law School in 1969. He became a Fellow of the Institute of Chartered Accountants in 1982 and was appointed a Queen's Counsel in 1984. Mr. Lewis was elected to the House of Commons in 1979 and served as parliamentary secretary to the Minister of Supply and Services.

In 1984, he was appointed parliamentary secretary to the Cabinet as Minister of State for the Treasury Board. In January 1989, Mr. Lewis was appointed Justice Minister and Attorney General of Canada and government House Leader. Mr. Lewis was appointed Solicitor General of Canada on April 21, 1991. As Solicitor General of Canada, Mr. Lewis is responsible to Parliament for the Royal Canadian Mounted Police (RCMP), the Correctional Service of Canada (CSC), the National parole board (NPB) and the Canadian Security Intelligence Service (CSIS).

Prison For Women opened its doors in 1935 as the only federal penitentiary for women in Canada. Women from all over are housed here. The holding capacity is 130 but the prison rarely is over that limit unlike the male penitentiaries where double-bunking is a common occurrence. Prison For Women had been deemed unhealthy to its residents mentally and emotionally for a long time and the suggestions of its closure had fallen on deafened ears until March 1989, when Corrections Commissioner Ole Ingstrup, established a Task Force on Federally Sentenced Women in Collaboration with the Canadian Association of Elizabeth Fry Societies to develop a plan which would comprehensively respond to the needs of federally sentenced women.

In April 1990, the Task Force on Federally Sentenced Women submitted its final report on its findings which includes numerous interviews and questionnaires. The report calls for a new approach to meet the unique needs of federally sentenced women. In September of the same year, the government announced the acceptance of the major recommendation of the Task Force.



The recommendations included the closing of Prison For Women, the establishment of five new facilities across Canada, and the expansion and enhancement of community services/programs for federally sentenced women. The cost of this commitment is estimated \$50 million.

In his announcement, Lewis already stated two out of four locations proposed for the centres. The fifth one is a healing lodge facility. A centre for federally-sentenced Aboriginal women, and will be located in Saskatchewan. The \$7 million healing lodge is part of a larger \$50 million national initiative for the establishment of five regional institutions to replace the Prison For Women. "The Healing Lodge will be a small institution which offers Aboriginal women the opportunity of serving their sentence in a facility developed and operated based on Aboriginal culture, traditions, and teaching," said Minister of Agriculture Bill McKnight.

The Task Force plan was developed with the knowledge of the wider societal understanding of women's and Aboriginal people's disadvantaged experience. It was based on the belief that a holistic approach to the treatment of federally sentenced women is required to address the historical problems, and is predicated on the principles of empowerment, meaningful choices, respect and dignity, supportive environments, and share responsibility. The plan places high emphasis on the need for federally-sentenced woman to recover from past trauma, and to develop self-esteem and self-sufficiency through programs and services designed to respond to their needs. It stresses the need for physical environments which are conducive to reintegration, highly interactive with the community, and reflective of the generally low security risk of federally sentenced women.

The locations recommended by the Task Force Report for the regional facilities were determined based on proximity to the home communities of the majority of women from a given region, and on the availability of women from a given region, and on the availability of essential community resources generally found in larger urban centres. The recently concluded agreement with British Columbia, which will accommodate federally sentenced women from that province is the new Burnaby Correctional Centre, was acknowledged by the Task Force as part of the current plan. With respect to the Healing Lodge, a prairies location was suggested by the Task Force Report because 66.6% of federally sentenced Aboriginal women are from that region. The specific location will need to be determined by the Correctional Service of Canada in consultation with Aboriginal groups, and will need the support of a neighbouring native community in order to be viable.

The Task Force recommended that regional facilities would be developed and operated premised on a program philosophy that approximates community norms, focuses on extensive utilization of the community expertise, and is geared to the safe release of



of federally sentenced women at the earliest possible point in their sentences. Program delivery would be based on individualized plans developed by each woman in conjunction with a staff person and a community worker assigned from a private sector agency. Programs would be holistic in nature, culturally-sensitive and responsive to the needs of women. As envisioned by the Task Force Report, the community orientation of the regional facilities would facilitate the development of individualized release plans associated by a community support team. The team, composed of Correctional Service of Canada staff and community workers, would work closely with each woman to ensure that needed services and support would be available on release. There would be an increased need for specialized services including Aboriginal halfway houses, community based treatment residences as well as alternate accommodation such as satellite apartment beds and private home placements. Services purchased from community would not only include accommodation, but also support services such as employment counselling, substance abuse treatment and living skills programs.

One final word on the closing of Prison For Women and the five regional centres, in my brief interview with Mr. Lewis, I asked him on the future of these regional centres. His outlook was the vision of closer ties to one's home community, and a quicker and more substantial integration back into the society in order to further the healing processes for many women who were victims of abuse before becoming criminals. A bit of information about transference to these centres: it is a flexible choice for all female offenders to go to any one of the regional institutions rather than being forced to stay at the institution in one's province. Thus, a chapter will soon be closed on Prison For Women while new ones unfold in the future of federally sentenced women in Canada.

TASK FORCE REPORT

" AN EXCERPT FROM ELIZABETH FRY NEWSLETTER "

THE CORRECTIONAL SERVICE OF CANADA WITH THE SUPPORT OF COMMUNITIES, HAS THE RESPONSIBILITY TO CREATE THE ENVIRONMENT THAT EMPOWERS WOMEN TO MAKE MEANINGFUL AND RESPONSIBLE CHOICES IN ORDER THAT THEY MAY LIVE WITH DIGNITY AND RESPECT.

These powerful words represent the overall statement of principle which guided the Task Force on Federally Sentenced Women since its commencement April 1990. The report entitled CREATING CHOICES voices the opinions of over 300 people who shared their stories, wisdom and hopes for the future with the Task Force. It tersely describes the problems which plague the present criminal justice system for women, among them: the fact of geographic dislocation; the fact of meager and inappropriate programming; the fact that most women in conflict with the law are also victims of poverty and abuse; and the fact that the criminal justice system for women of all cultures and races has simply been a modified version of that developed by and for white men. It looks at research in the field as well as the past twelve Task Forces and Commissions that made significant comment on Federally Sentenced Women. It outlines a long-term vision, a vision of a society where community based alternatives to incarceration will be the method of choice. And, most importantly, the Task Force Report CREATING CHOICES delineates a plan, an ACTION plan which will, it is strongly hoped, radically alter the face of corrections for federally sentenced women. The proposed Task Force plan entitled "A VISION FOR CHANGE" takes advantage of two facts about federally sentenced women; that they are so few in number (at present, approximately 240 women in prison as compared to 12,500 men) and that for the most part they do not pose a threat to society. "A VISION FOR CHANGE" is also women-centered and, in the case of residence and programs for aboriginal people, aboriginal-centered. It is not simply an adjunct supplementing the larger justice system but a plan designed for and by women of all races and cultures. "A VISION FOR CHANGE" is also holistic. It should be considered one recommendation, whose parts will not function unless all parts are implemented.

"A VISION FOR CHANGE" has three major components: regional women's facilities, the Aboriginal healing lodge, and the community release strategy. Each is briefly outlined:

1. THE REGIONAL WOMEN'S FACILITIES

There will be regional women's facilities operated by Correctional Service of Canada with the cooperation of the community.

DESIGN: The environment of each regional facility will promote wellness by utilizing such design features as natural light, fresh

provide Aboriginal programs including unrestricted access by Elders, indoor or outdoor space for ceremonies and gatherings and dedicated space for sweat lodge. There will be some Aboriginal staff and all staff will be sensitive to the spirituality and culture of Aboriginal peoples.

MOTHERS AND CHILDREN: Considering the complexity surrounding the decision of whether a child should be with her incarcerated mother, each case will be considered on an individual basis. To ensure that this option is available, each regional facility mustk have the capability to house children.

In the case of foster care, specialized foster homes will be developed close to each facility to permit frequent visitation. In the case of mother-child separaton, CSC will provide the necessary funds to enable children to visit their incarcerated mothers. Special parenting programs will also be available.

VOLUNTEER INVOLVEMENT: CSC will encourage and fund the active participation of volunteers in each regional facility.

2. THE ABORIGINAL HEALING LODGE

The concept of the Aboriginal healing lodge was developed by the Aboriginal members of the Task Force, who will, in conjunction with the larger Aboriginal community, finalize details at a later date. To facilitate the continued input of Aboriginal women's expertise in the process of the lodge's development and implementation, an Advisory Council to CSC will also be formed.

THE CONCEPT:

LOCATION AND OCCUPANTS: The lodge will be built in Saskatchewan. All federally sentenced Aboriginal women will have the opportunity to choose to serve all, part or none of their sentence in the healing lodge.

PHILOSOPHY: The lodge will be premised on the following six principles which will promote: a safe place for Aboriginal women prisoners; a caring attitude towards self, family and community; a belief in individualized client-specific planning; an understanding of the transitory aspects of Aboriginal life; an appreciation of the healing role of children who are closer to the spirit world; and pride in surviving difficult backgrounds and personal experiences.

DESIGN: The Lodge will be circular in structure and located within a natural healing environment. There will be a round meeting room for ceremonies, teachings, workshops with Elders. On-site daycare will enable mothers to be with their children. Prisoner may choose to live communally, in family units or close to the land.

ELDERS: The participation of Elders will be critical to the lodge's success. At least one Elder will be on location full time

to provide a variety of spiritual expertise.

PROGRAMS: The philosophy of the program will be holistic, its focus, to address the needs of federally sentenced Aboriginal women. It is projected that these needs will include working through the issues associated with health, sexual, physical and emotional abuse, relationships and addictions. An outreach program will be implemented to facilitate the transition to the city. This will include upgrading education, vocational training, employment counselling and teaching life skills.

3. THE COMMUNITY STRATEGY

COMMUNITY SUPPORT TEAMS AND PERSONAL RELEASE PLANS: Throughout each prisoner's sentence, her aforementioned personal plan will continually be reviewed and adjusted as necessary. As her release date approaches, community resources will be lined up in a detailed release plan and she will be assigned a Community Support Team. This team will be comprised of the prisoner, the community worker, a release worker, an advocate from a community group and ancillary support. While the release worker will be responsible the supervision as mandated by the law, the community release team as a whole will pro-actively ensure that the woman is provided with the services required as specified in her personal release plan.

Each regional women's facility will form a regional advisory council, which will include representative of the community including Aboriginal groups. Councils will be charged with advising CSC on programs and services in their community and regional women's facility, monitoring the continuity of programs between the two, identifying gaps in services, and making recommendations for improved programming.

COMMUNITY RELEASE CENTERS: Community release centers will vary in structure and according to need. An inexhaustive list of possible centers includes traditional half-way houses, Aboriginal centers, satellite units, home placements, addiction treatment centers, multi-use women's centers and mother-children centers. Each will offer a wide variety of programs and services in a culturally sensitive environment which encourages growth and the development of self-empowerment. While at community release centers, the women will continue to work on their personal plans.

WASTED LIVES: WOMEN BEHIND BARS

PART ONE

"At the first sound of a jail gate closing, we lose something within and without: family, friends, jobs and good times, just to name a few," says Rudine Huguley, resident of Florence Crane Women's Facility, in her article "Identity and self-esteem." Rudine is a contributing writer for the prison newspaper "INSIGHT."

Statistics bear out the disheartening fact that women now have an incarceration rate that far exceeds the men's. What factors contribute to the sudden shift in the sentencing Judges' attitudes? There was a time when the criminal justice system was more sensitive to the plights of women. **But, No More!!**

The topic of why there are more women in prison then ever before raises a lot of unanswerable questions. Are more women committing more violent crimes than in the past? Are women finally receiving equal rights, which includes equal status under the criminal justice system?

What makes a woman's incarceration so much worse than a man's, is that it makes one wonder **"Who is watching the children?"** The locking up of so many women takes at the fiber of our family structure!!

The concept of women as life-giver and nurturer is as old as mankind itself. Even though we live in a patriarchal society, the woman's role as mother, in our family structure is a very integral one.

Christina "Corkie" Boyland, once, Editor of the "Tightwire," at the Federal Prison for Women in Kingston, Ontario, relates what it feels like to be in prison. Corkie says, "we feel love and sometimes lost, we feel sorrow, pain and we we feel frightened, and then there is embarrassment and not to forget self-pity, but most of all, we feel **Alone**- a feeling that is so immense, that it overrides all else and never seems to go away..." Hollywood stereotypes female convicts as broad-shouldered,

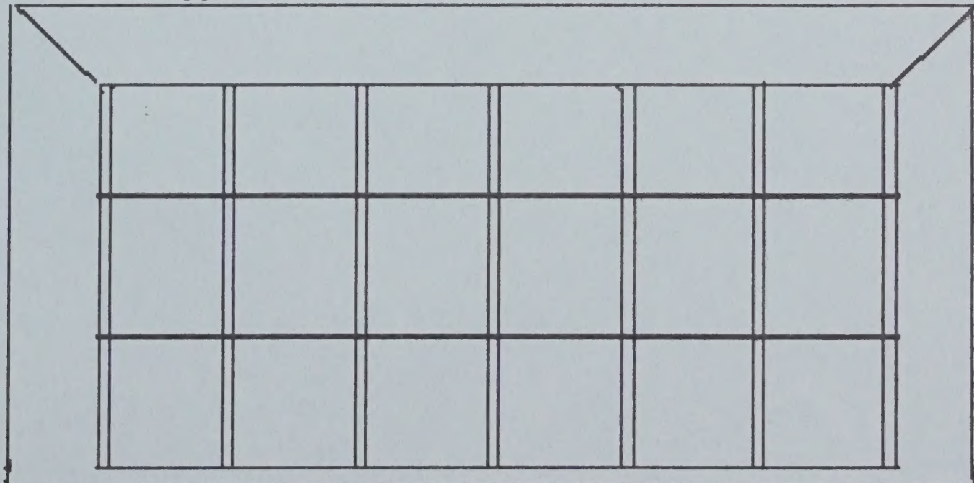
tattooed, tough-talking lesbians. Sort of a female version of their stereotypical male convict. Hollywood gives you the impression that prison life makes women hard and tough, with all vestiges of motherhood discarded or forgotten.

Even before Hollywood was in existence, however, Dr. Cosare Lombroso, called the "father" of Criminology, made a vicious attack upon female criminals when he wrote,... if female-born criminals are fewer in number than males, they are often more ferocious... the normal woman is naturally less sensitive to pain than a man, and compassion is the offspring of sensitiveness... their moral sense is deficient... when piety maternal sentiments are wanting and in their place are strong and intensely erotic tendencies into a born criminal more terrible than any man."

Some of today's criminologists, however, haven't strayed too far from Dr. Lombroso's original theories. The same implications are there, but hidden in subtlety.

What is life like for a woman living in a Canadian prison? Corkie says that "Conditions may vary from institution to institution, country to country, however, we **ALL** share a common ground- 'complete loss of control' in our lives. Similar feelings of despair, loneliness, rejection and ultimately hopelessness, are fear and cruelty."

Ellen Adelberg and Claudia Currie, editors of "Too Few To Count: Canadian Women in Conflict With The Law," bring to fore the pending crisis of the escalating numbers of women being incarcerated. Their book shows that Canada faces the same dilemma which plagues the United States. Adelberg and Currie shed light on the "Wasted Lives and intense pain and anger of those [women] behind prison walls.'[]



WASTED LIVES: WOMEN BEHIND BARS Part Two

We all should be aware that incarceration is hard on a person. However, when that person is a female, it can be a particularly if she happens to be a mother. What follows are excerpts of letters from such a woman. Her name is Evangeline Isom,. But she prefers to be called 'Eboni'. She is a resident of Huron Women's Facility at Ypsilanti.

"I am Earthshaken! Earthshaken! in my role as woman and mother."

"As a woman incarcerated within this state's penal system, I have to admit to myself that I am earthshaken! Earthshaken in my role as woman and mother. At this point in my humble life, I feel uncertainty and doubt in the totality of my womanhood." Eboni goes on to say that, in prison, she feels that she is under constant threat from the powers that be. She believes that her personal growth and development is being put on hold."

Eboni, in spite of her present situation, still maintains her sleep spirituality. Her love of God and self are, she feels, the primary reasons she keeps on going. She was only recently released from Administrative Segregation, after spending more than three months in the "hole," for reasons she doesn't wish to mention.

Being a mother of several children, Eboni knows well the responsibilities that motherhood demands. "I know I am a good mother, having several children I've given birth to, "she relates, "breast-fed, totally loved, tried hard to keep together, taught and schooled... yet now, I feel empty of motherly love. It is hurtful for me to express this because the children mean the world to me. I do feel neglected of my motherhood, even though my rainy eyes, though I've got to face what I believe to be mysteriously my fault..."

Struggling for her children to have a positive identity was a hard task for Eboni. Now that she is away from them, she feels that she may have, as she says, "spoiled them away from myself. Here I am sorry." However, after examining deeper, she feels that the absence of a positive male role model may have

had something to do with it.

"I've been so beaten down," Eboni says, "by the MDOC's mission and aim to prevent me from any sense of self-expression. creativity, sociability, growth of development or happiness... I deserve the right to be angry."

"I think I've been dogged just a bit too far," says Eboni about her being placed in the hole, "and too much in this situation. And I am struggling with the feelings; I'm scared! I've never hated another human being, even when I was most hurt by them!" After she was returned to general population, she discovered that a few personal affects, along with most of her photographs of loved ones were missing.

"I am hurt by it, almost crushed from the certain desperation; hurt as much by the torture. I've begun to throb inside."

On her being placed in Administrative Segregation, Eboni says, "I keep trying to find out and wanting to know why so harsh an exile can be so passively allowed. I am hurt by it, almost crushed from the certain desperation; hurt as much by the torture. I've begun to throb inside. I would actually give up if it wasn't for that deeper voice which speaks harsher and more sounder. I'm sure I can maintain the hope!"

I feel that it is best to end with words from one of Eboni's articles entitled "You Can Make It With Faith:"...Today, I reflect upon just how far God has brought me. I ponder all wonderful blessings and tender mercies the almighty source of my being has bestowed upon me. despite my incarceration. Each and every day God gives me breath. I can still give birth to new beginnings." []

CRIMINALS: MADE OR BORN?

BY JULIA DEROCES

What are criminals? Who are they? Frankly, I cannot classify anyone as a "criminal" without encompassing everyone on this earth. According to Winston Canadian Dictionary, CRIMINALS is defined as "one who is guilty of a grave offence against the law". I am sure at one time or another we all had broken the law. The only difference is the fact whether or not you get caught and how serious the offence is.

In an article by Richard Hernstein and James Wilson titled "ARE CRIMINALS MADE OR BORN?", a lot of emphasis are placed on how society shaped our behaviours to become criminals coupled with the complexity of being born with a criminal tendency gene. It seems for decades criminologists had searched for causes of crime entirely in the offenders' social circumstances. There is no shortage of circumstances to blame: weakened, chaotic or broken families, ineffective schools, antisocial gangs, racism, poverty, and unemployment. Yet many acknowledged scholars doesn't buy the sociological theory of crime alone. Crime is an out come of an interaction between social factors and certain biological factors, particularly for the offenders who, by repeated crimes, have made public places dangerous. This idea is still quite controversial, but increasingly, to question "ARE CRIMINALS BORN OR MADE?", the answer seems to be: BOTH! The causes of crime lie in a combination of predisposing biological traits channeled by social circumstances into criminal behaviours.

Evidence shows that criminal behaviour has deeper roots than social circumstances has always been right at hand, but social science has, until recent years, overlooked its implications. As far back as the records can show, crime everywhere and throughout history is disproportionately a young man's pursuit. Whether men are four or six times more likely to be arrested than as women do, the six difference in crime statistics is universal. Therefore, does males containing the criminal gene compounded with social circumstances becomes a criminal more predominantly with social circumstances becomes a criminal more predominantly than females do? It certainly is easy to place the blame mostly on society based on sex differences but on genes!?? It seems early in life, boys in many societies are trained by parents and society itself to play more roughly and to be more aggressive than girls. Basing on this, most crimes do have an aggressive component. Eleanor Emmons Maccoby, a professor of psychologist at University of Southern California, concluded (after reviewing the evidence on sex differences in aggression) that it has a foundation partly in biology. It seems

to be the only conclusion that can be drawn from the data collected which showed that the average man is more aggressive than the average woman in all known societies. The sex difference is present in an infancy way before any evidence of sex-role socialization by adults occur.

Human aggression has been directly linked to sex hormones especially male sex hormones. In experiments on athletes participating in competitive sports and on prisoners known for violent and/or domineering behaviours. The data from these experiments convinced Drs. Maccoby and Jacklin, and other specialists on biology of sex difference that sexual conventions that had assigned males the aggressive roles have biological roots. The idea of biology playing a role in the explanation of human behaviour especially criminal behaviours often elicits a strong ideological and/or political reaction. Fearful that what is being proposed is a crude biological determinism, some critics deny the evidence while others prefer such findings be confined to scientific journals. Scientists who have merely proposed studying the possible effects of chromosomal abnormalities a behaviour have been severely attacked by their peers alongside with those who had made public the researched data showing the heritability of intelligence and temperament. Some people worry that any claims of biological factors influencing criminality is basically as saying that the higher rates of crime committed by black Americans compared to white Americans has a genetic basis. No matter how responsible the fieldworks might lead to, the conclusions are not always decisive and can be challenged. Any study of the causes of crime must therefore, first consider individual factors leading to this behaviour, and differences among races may have many explanations, most of them having nothing to do with biology. In conclusion, the question "ARE CRIMINALS BORN OR MADE" may or may not be answered. Somehow the linkage between social interactions and biology seems tempting in this modern civilization of ours with its ever increasing crime rates. Yet we must realize we all have the potential to be in conflict with the law whether or not intent exists on our part. The object of this essay is to make you aware of the researches whether they are scientific or philosophical, explanations and solutions are currently sought. The need to better understand the causes leading one to become a criminal is important in the deterring process of criminal behaviours by the Justice System and various government agencies responsible for the safety of the public.

BIBLIOGRAPHY: RICHARD HERSTEIN AND JAMES WILSON, "ARE CRIMINALS MADE OR BORN?"; PSYCHOLOGY: ANNUAL EDITIONS, 1990, PG. 170-173.

ABUSIVE PARENTS--- FORGIVE THEM OR CONFRONT THEM?

Reprinted from an article in Chatelaine magazine titled: "TOXIC PARENTS".

Our parents plant mental and emotional seeds in us that grow as we do. In some families, these are seeds of love, respect and independence. But in others, they are seeds of fear, obligation or guilt. Like a chemical toxin, the damage inflicted by these parents spreads throughout a child's being. What better word than toxic to describe parents who abuse and denigrate their children, and whose painful legacy lingers even after their children are adults?

In my 18 years as a therapist, I've seen thousands of patients who have suffered a damaged sense of self-worth because a parent regularly hit them, or criticized them, or "joked" about how stupid or ugly they were, or sexually abused them.

One such victim was Kate, 40, a manager for a large corporation, who suffered from panic attacks. She was initially reluctant to talk about her childhood: "My father was a banker, and from the outside, we looked like a perfect upper-class family. But my father would go into these crazy rages and strap me with his belt." One night, after a particularly severe beating, Kate's father confessed to being under a lot of stress: "He told me that my mother wouldn't sleep with him, and that was why he was so upset all the time." Instead of dealing directly with his marital problems, he displaced his fury and sexual frustration onto his daughter.

In Kate's case, her mother was the silent partner, because she allowed her daughter to be brutalized. "I would always scream for mom to help, but she never came. I guess she couldn't help it." Like many adult children of toxic parents, Kate viewed her mother as a covictim and instead blamed herself for what had occurred.

The physical abuse had ended when she became an adult, but the emotional abuse continues. Except that now, she has become her own abuser, and her repressed feelings of helplessness have emerged as panic attacks.

But not all adult children of toxic parents have grown up in homes where physical abuse was prevalent. Many have had their lives poisoned by overprotective parents who cannot relinquish control and continue to dominate their adult children's lives. Yet, strangely enough, few of these adult children make the connection between their parents and their problems.

This was certainly the case for Lee, a 32-year old tennis pro. She consulted me because, despite an active social life and a good job, she was suffering bouts of depression. Only after some urging did she talk about her overprotective mother, who was still trying to run Lee's life: "My mother's whole life is wrapped up in me. She's always bringing food over to my apartment or cleaning my apartment 'as a favor'. She has even rearranged my clothes and furniture."

Whenever Lee would ask her mother to stop doing these things, she would cry and say, "What's wrong with a mother who helps a daughter she loves?" Lee would then become overwhelmed by guilt, because her mother appeared to be so loving and caring.

What Lee found hard to see was how her feelings of competence had been undermined by her mother throughout her life. Her repressed

Children of alcoholics also find it difficult to develop a strong sense of self-confidence. The emotional climate in alcoholic families is particularly toxic. Drinking parents often usurp the child's role through their needy selfish behavior. And their children frequently grow up believing that they must take care of others and not expect anything for themselves.

This was true of Carla, a 47-year-old dental hygienist, who came to see me because of her recurrent headaches, which were often a symptom of repressed rage. She finally admitted she was angry about her alcoholic mother: "I was all set to go on a trip to Mexico. Three days before I was supposed to leave, she phoned me.

She was depressed and wanted me to come and stay with her for a few days. When I told her about my vacation plans, she started to cry and said that I didn't love her. Before I knew it, I'd agreed to cancel my trip and go visit her."

This had been the pattern in Carla's youth: "When I was a kid, I always had to take care of her, and she never appreciated it. I also never knew which of my mother's many faces I was going to see at any given time." Carla's mother's behavior ranged from smotheringly loving to excruciatingly cruel, depending on her mood or her consumption of alcohol. "If I did poorly at school, she'd berate me for hours, telling me I was worthless, ungrateful, a failure and no man would ever want me."

As a child, Carla accepted the blame for her mother's alcoholism and, as an adult, still believed this. But her story has a happy ending. Her mother is now a recovering alcoholic, and their relationship is improving. This came about because Carla was finally able to confront her mother about her past.

Changing your relationship with toxic parents is never easy, but there are ways in which you can free yourself from their legacy of guilt and self-doubt and how one of the most effective is by confronting them with how they have adversely affected your life. At this point, you may be asking yourself, "Isn't the first step to forgive my parents?" My answer is no. You are not responsible for what was done to you as a defenseless child.

Early in my professional career, I often encouraged my clients to forgive cruel or abusive parents. But I discovered that, more often than not, my clients still felt bad about themselves. The more I thought about it, the more I realized that "pardoning" parents who had mistreated a child was just another form of denial: "If I forgive you, we can pretend that what happened wasn't so terrible." I now believe that forgiveness is appropriate only when parents acknowledge what happened and are willing to make amends.

But how can this be brought about? Ultimately, you will have to confront your parents. But before you can take that final step, you must come to terms with the events of the past.

ASSIGN RESPONSIBILITY WHERE IT BELONGS Set aside a quiet private time. To visualize yourself as the helpless child you once were, look at an old photo. Say aloud to that child, "You were not responsible for..." and finish the sentence with your parents' transgressions.

Now, assign the responsibility where it belongs. Repeat each transgression, but precede it with the words "My parents were responsible for..."

ASSUME PERSONAL RESPONSIBILITY You cannot excuse all your self-defeating behaviors by saying, "It was all my parents' fault." The following list will help you focus on your own responsibilities

as they apply to your relationship with your parents. Say aloud, "As an adult, in relationship to my parents, I am responsible for..." and then follow it with each of these statements:

1. Becoming a separate individual from my parents.
2. Looking honestly at my relationship with them.
3. Facing the truth about my childhood.
4. Having the courage to acknowledge the connections between events of my childhood and my adult life.
5. Gaining the courage to express my feelings to them.

LEARNING TO RESPOND NONDEFENSIVELY Many people react defensively to their parents because they feel emotionally threatened or assaulted. They say, "Every time my mother tells me how to live my life, I go crazy," or "I always lose my temper with my parents." This kind of defensive behavior is counterproductive.

When your parents attack, focus on responding nondefensively. Staying calm will make you feel in control and bolster your self-esteem. Also, you may be able to defuse arguments before they escalate. Instead of responding angrily, say something nondefensive, like: "You're certainly entitled to your opinion" or "why don't we talk about this when you're not so upset?"

CONFRONT YOUR PARENTS There are four basic requirements you must meet beforehand:

1. You must feel strong enough to handle your parents' denial, blame or anger.
2. You must have a sufficient support system (e.g. spouse, friends, a therapist) to help you through the anticipation, the confrontation and aftermath.
3. You must have written a letter or rehearsed what you want to say and practiced nondefensive responses.
4. You must no longer feel responsible for the bad things that happened to you as a child.

If you are one of those people who need immediate feedback, only face-to-face confrontation will do. Set the confrontation in your home; you will feel stronger on your own turf. Start by setting the rules. I suggest something like this: "I'm going to say some things to you that I've never said before. This is very important to me, so please don't contradict or interrupt me. After I've said what I need to say, you'll have all the time you want to say what you need to say."

One thing is certain: nothing will ever be the same after you have confronted your parents. If they show some understanding for your pain and acknowledge even a small part of their responsibility for the conflicts between you, there is a good chance that you will be able to develop a less toxic relationship.

but if they show little capacity for change, you may decide that the healthiest thing for you to do is to stay in contact with them but limit your conversations to emotionally neutral topics.

The third option is to give up on your relationship with your parents altogether. Some parents are so antagonistic after confrontation that they escalate their toxic behaviors. If this happens, you may be forced to choose between them and your emotional health.

NATIVE SECTION



REAL POWER ABORIGINAL WOMEN--- PAST, PRESENT, AND FUTURE

OCTOBER 19, 1989;
KEYNOTE ADDRESS PREPARED FOR
NATIONAL SYMPOSIUM ON
ABORIGINAL WOMEN OF CANADA;
UNIVERSITY OF LETHBRIDGE
Reprinted from STATUS OF WOMEN
JOURNAL 1990

We are all very much aware of the history of colonization, which has systematically achieved, through various well known measures, a breakdown in the structures, upon which the well being and health of our peoples depended. Our present social conditions bear this out.

What is not as well known, is that the influences of a patriarchal and imperialistic culture upon a people, whose systems were fundamentally co-operative units, has not only been devastating, but de-humanizing to a degree that is unimaginable.

I speak in particular of the damage to the family-clan systems as the base units of social order in aboriginal societies of North America. I speak in specific of the severe and irreversable effects on aboriginal women, and the resultant effect on our nations.

The role of aboriginal women in the health of family systems from one generation to the next, was one of immense power.

The immensity of the responsibility of bearer of life and nourisher of all generations, is just becoming dear, in its relationship, to all societal functioning.

In aboriginal society it was



woman who shaped the thinking of all its members in a loving, nurturing atmosphere within the base family unit. In such societies, the earliest instruments of governance and law to ensure social order, came from quality mothering, during childhood.

In our instruments of teaching, the use of non-sexist figures such as animals, provided instructions based on human worth. Our languages contained no words for "he" or "she" as a result of the high elevation of human dignity and personal recognition. The concept of colonization of other people lies outside the perimeters of those whose languages and philosophy is to strive for co-operation and harmony wherever is possible with all things, as a necessary means to survival. It is impossible to dominate or coerce another when this basic principle is a childhood requisite, in the learning of such a social order.

It was women who controlled and shaped that societal order to the state of such harmony, that in this time of extreme disorder, it seems near impossible.

Let me tell you that upon European contact our societies required no prisons, armies, police, judges or lawyers. Prostitution, rape, mental illness, suicides, homicide, child sexual abuse, and family violence were all unheard of. Physical disease were at such a minimum that our bodies had no immunities to even simple endemic diseases, upon contact.

It was woman that passed on that social order intact from one succeeding generation to the next.

It was through the attack on this power of aboriginal woman, that the disempowerment of our peoples has been achieved, in a dehumanizing process that is one of the cruelest on the face of this earth. In the attack on the core family system, the direct attack on the role of aboriginal woman resulted in the disintegration of our peoples towards genocide.

It is a fundamental human right for parents to mother, to nurture, to protect and to love their children. It is a fundamental and basic human right that parents raise their own children's culture and heritage and therefore what their children learn.

These are fundamental human rights that were, and still are, being seized from their homes and forcibly placed in sterile, military-like, hostile institutions called residential schools. These places of horror, were invariably run by people, whose only goal was what they called to "civilize".

This process took place during the child's most essential stages of development. The resultant breakdown in our communities, emerged, from helpless parents left with

nothing to live for and children raised in racist hostility and dispassion.

The ensuing nightmare of the effect of that, on our communities has been, what those "Indian problem" statistics are all about. It has been the single most devastating factor at the core of the damage, beyond all the other mechanisms cleverly fashioned to subjugate, assimilate and terminate.

Through out the dehumanizing years which followed, the struggle of aboriginal woman has simply been to serving, under the onslaught of a people steeped in a tradition of hostile cultural supremacy. The struggle has been to survive, to be able to give protection, food and love to our children. The struggle has been just to keep our children with us, as our children were seized from the homes of mothers whose residential school experience deprived them, of essential parenting skills. Parenting skills which could only have been learned through quality parenting of themselves. The struggle has been to keep families together and functioning without any behavioral models but the worse patriarchal, dictatorial models on which to base relationships.

The struggle has been to try, when the males stopped struggling, to provide the essentials in an employment atmosphere hostile to all natives and to all women. Many aboriginal women found themselves stripped of their basic rights to family and community support systems through loss of status. The struggle has been to nurture, to protect, to provide and to

heal in an environment in which aboriginal women have been trodden to the edge of despair in a country boasting of its high standards.

Therefore, when I see my sisters in the prisons, on the streets and in their walking coffins, I see where the battle has taken its greatest toll. I see the scars. I see that these women, my sister, have fought the cruellest of battles on earth. I see them, through eyes of love and compassion. Never disgust. My utter disgust is for those who feed on the wounded. Who abuse them further with their bodies, their eyes, and their unclean minds. Who dare to think that they are somehow better. I see, that when women of our nations are dying this, then it is that we are all in danger.

Through all the horror it has been the struggle of those women who survived somehow against all odds to bring healing where they could to their families and nations. It has been the struggle of these women that has maintained some balance, so that their children could survive and contribute to their peoples. It has always been the women, the mothers who provide that chance.

We find our strength and our power in our ability to be what our grandmothers were to us. Keepers, of the next generation in every sense of that word. Physically, intellectually and spiritually. We strive to retain that power and interpret it into all aspects of survival on this earth in the midst of chaos.

It is that fierce love at the centre of that power, that is the weapon they gave us, to protect and to nurture against

all odds. That compassion and strength is what we are, and we have translated it into every area of our existence because we have had to. And we must continue to do so. It is not a matter of female rights, it is a matter of the right of the female to be what it fundamentally is, the insurer of the next generation. It is a matter of survival where genocide is an everyday reality.

It is that compassion and strength that has been at the fore front of change in our communications. It is the power to adapt around all situations in order to insure health and therefore survival of the young. It is the spirit to infiltrate into and learn all the systems around us in a balanced way, engendering the compassion and understanding that only those who know the true nature of despair and suffering can express in all they do.

At its core, it is the spirit of the female, holding in balance the spirit of the male, in a powerful co-operative force of family and community. It is the strength of this force that holds all nations and families together in health and is the bridge to the next generation. It is the power, that is the key to the survival of all, in an environment that is becoming increasingly damaged, and unfit for all life forms. It is the woman that holds its power and becomes powerful only when catalyzing co-operation and harmony and therefore health at all levels, from the individual, outward to the family, the community and the environment. Without it, all becomes chaos, despair,

hostility and death. That is
immense power.

Let it be known as the truth to
all, so that we might all come
through, to a world once more
balance and harmony. I pray
for that and struggle for that,
for my great grandchildren to
come.

To you aboriginal women out
there, to you survivors, I
congratulate you, I encourage
you, I support you and I love
you.





SEARCHING

Our lives are spent searching
Searching for what??

We search for love, understanding
Faith and loyalty...

We search for friendship, patience
Honesty and sharing...

We search for togetherness, caring
Strength and happiness...

We search for commitments, answers
Passion and desire...

I have found what I've been
Searching for...
"Have I"?????

If not, well I guess the search goes on.

BEV AUGER.

FIND THE FAITH

Through the pain,
Find the faith,
Through the healing,
Find the peace,
And release of pain

Be of strong mind,
And be rid of that pain,
That torments you.

Find the one who,
Create all things
make him your friend,
Walk and talk with him,
Be as one with him.

Then take the pipe of peace,
And smoke it with your enemies,
As well as your friends.

And then let it be known,
That you are strong,
In mind as well as body,
And nothing earthly bound,
Can shake you from your creator,
Let it be known you are,
Like a rock, strong, and sturdy.

J.G.

FOR NOW.

The time of sharing,
The time for loving,
The time for feeling,
The of being.

Instead of moping around,
Worrying and weeping.
In what little time that is left
Use it for cheering.

You would not have met
Had the Good Lord not allowed it.
For each of us has a love,
Whether now or later.

Accept what little time there is left
And cheer one another,
By making one another happy.
Be good to each other.

Realize that if it were meant to be
Then it will be.
If not, then accept it, understand
And look forward to the one that is.

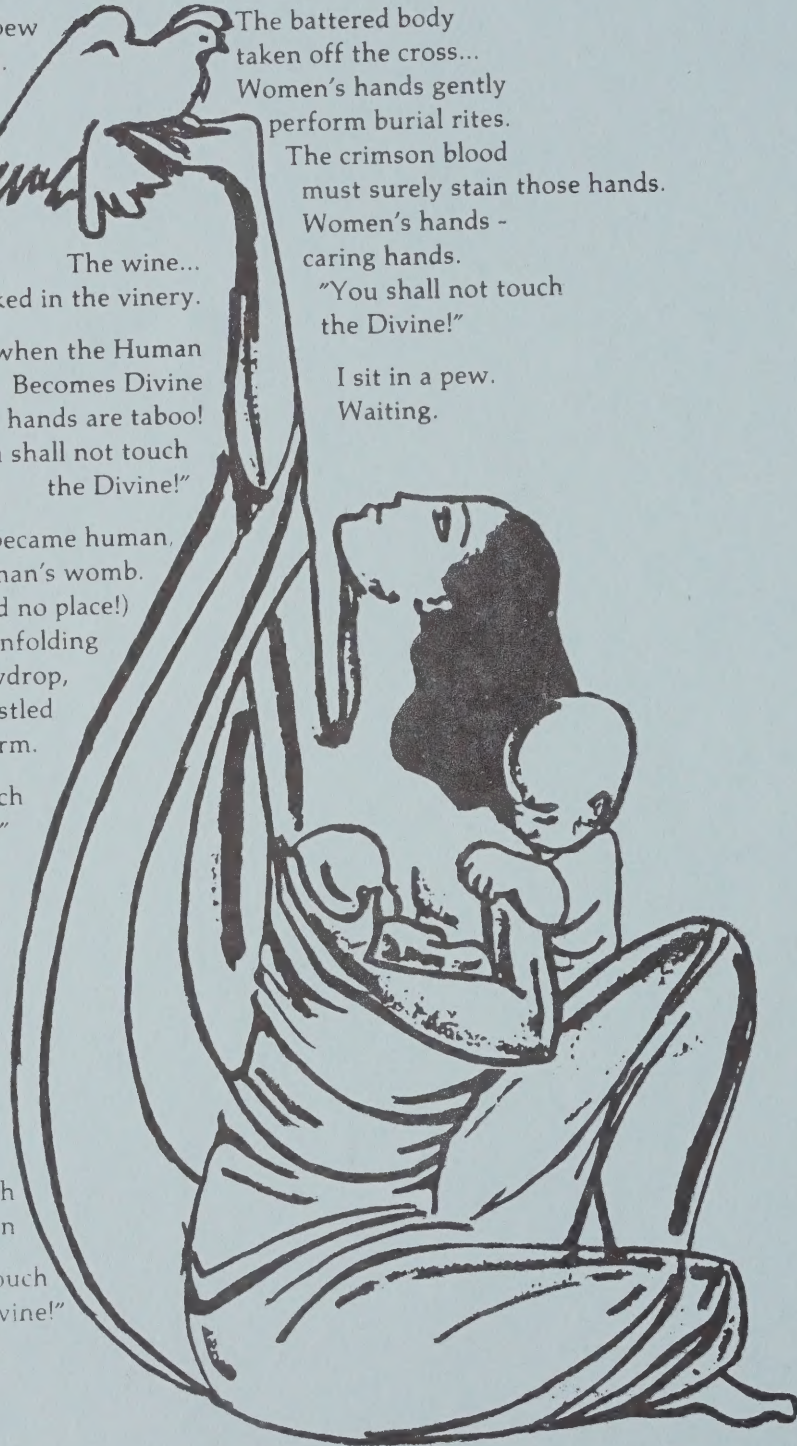
So for now just enjoy,
One another's company.
'Cause along life's path
There'll always be someone
Meant only for you.

Corey Cardinal

A Woman's Hands

I sit in a pew
Waiting.
The Human
Becomes Divine.
The bread...
Perhaps kneaded by a
woman's hands.
The wine...
Perhaps women worked in the vinery.
But when the Human
Becomes Divine
a woman's hands are taboo!
"You shall not touch
the Divine!"
The Divine became human,
Penetrated a woman's womb.
(Patriarchy had no place!)
Like soft petals enfolding
a crystal dewdrop,
The seed nestled
in a female form.
"You shall not touch
the Divine!"
The mother's hands held
the child.
They soothed, they
comforted,
they created security.
The hands were always
there
as surely as the setting
sun
reveals itself with
every dawn
"You shall not touch
the Divine!"

The battered body
taken off the cross...
Women's hands gently
perform burial rites.
The crimson blood
must surely stain those hands.
Women's hands -
caring hands.
"You shall not touch
the Divine!"
I sit in a pew.
Waiting.



DREAMSCAPING

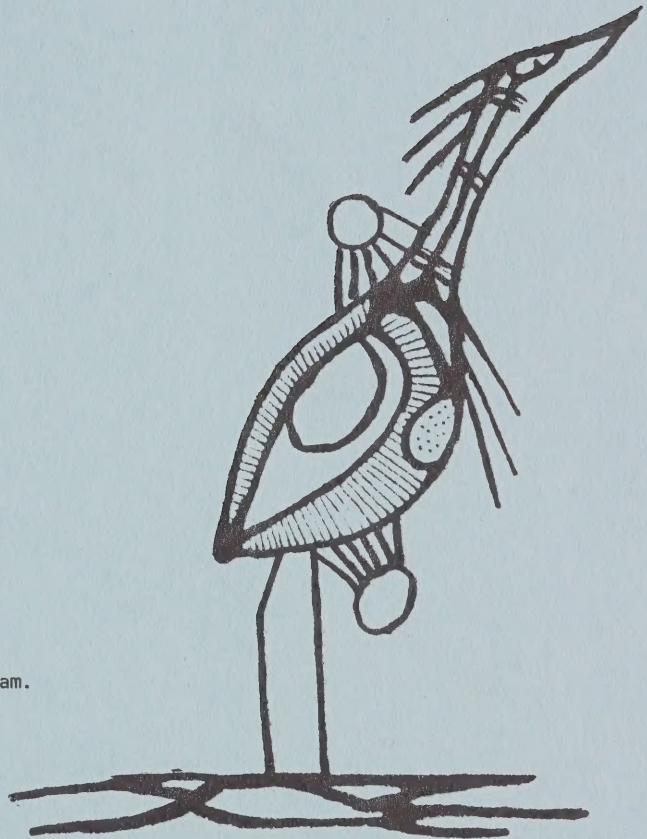
Greens man,
Made in Canada prison greens
In the kitchen wearing greens
Eating pork chops and instant mash
The chops look a little green
You're thing of prison green.

Ya! Forest green and you're there
Standing there in skins and being you
Looking for a reason to do what has to be done
Wanting to make them see, let them know
Fucking just doing it to them!
Anyway you know how
There's no stopping, not you nor them
No one stops and the living just keep on struggling.

And there's this man doing his thing
Living in a rock and stringing beads
Drinking tea and talking
Herbal tea and verbal thought
sending, teaching, receiving, learning
Ideas, information, getting it together,
And you wish you could be with your women
Stringing beads and drinking tea
Communing in a rock in the middle of no-where
No-where, as in "why go anywhere man, this is it"
And so you're living in a rock in the green in a dream.

Lights are flashing, somethings happening
You're coming down,
the rain is coming down
Somethings going down and the pigs are around.

Smoking gun in hand and its over in a second
Some guy is laying in the street, dying and asking you why
And you can't remember the last time you talked to a friend
Someones friend is dying and asking you why
And you look at him and that's all you can do
"I don't know man, I don't know why I shot you"
A dying man stops dying and gets to his feet
"Well when you find out give men a call and tell me why"



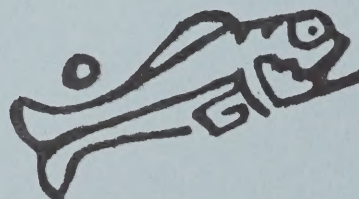
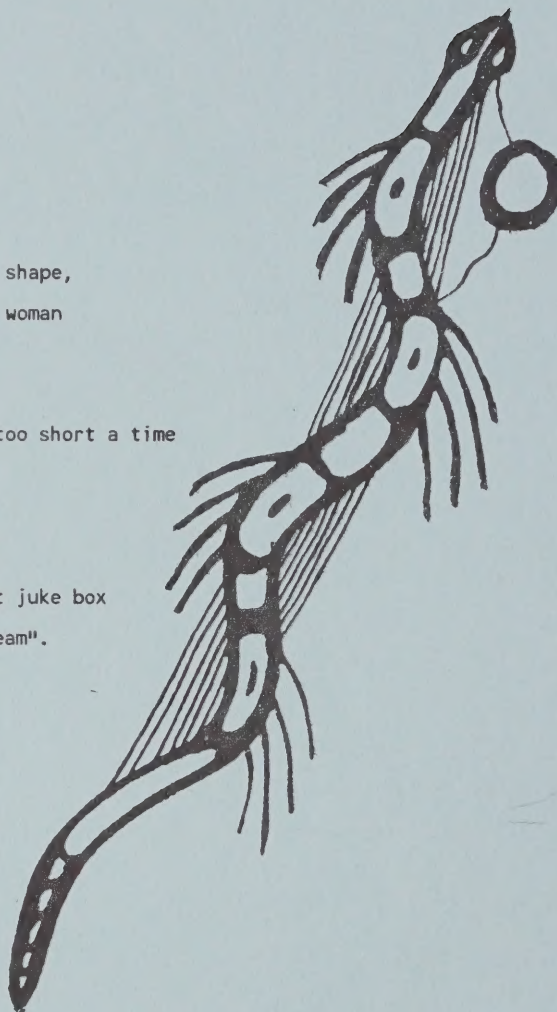
He tosses you a bullet from his chest but you never catch it
because it was never there
You look at the gun and it's not a gun at all, it's a drink
No one got shot, it was a happening
a happening in your mind
An illusion of confusion
What's happening
Why's it happening.

Across from you sits a man stringing beads
And he's telling you how it should be
Listen to learn, learn to live
Time floats, another bead is strung and a pattern takes shape,
shape is happening and it's happening in the shape of a woman
Like a woman in a dream, in your dream
Tight jeans, quick smile
You buy her a drink and get to know her too well in too short a time
And you don't tell her you love her
But you do love her in a room above a bar
Skin unto skin, flesh into flesh
You take her in rythm to the sound of a not too distant juke box
A sensuous voice singing "I want to wrap around your dream".

Moist lips lying, kissing, carressing
Lips that say "Hmm, it feels so good"
Lips that never stop kissing good-bye
Lips carressing skin illuminated by motel neon sign
"Vacancy" on, "Vancancy" off, "Vacancy" on,
flashing, flashing
Economic neon, effective and cheap
Cheap lighting promoting cheap sex
An emotion in motion and later you can't remember her name
And you don't remember your name and nobody cares
You don't care, not for her, not for yourself.

Time passes, infinity becomes now and now stretches into tomorrow
You lay in the green thinking about a life that happened
Beside you lays a woman and your at home in the middle of no-where
Overhead an eagle soars, hunting prey, protecting domanin.

At the edge of the forest is a man
Dressed in skins being himself,
holding an eagle feather , chanting,
reflecting, searching for visions,



CONTINUES
ON
PAGE 27



LOVE STORY

In the heart of the woman was an axe with a handle. At night she placed her hand on its smooth wooden surface and felt her fingers mold to it. But she was afraid of its blade, of how easily and how quickly it could cut. In a moment, she was sure, she could cut off a life with it. Yet even more than of its sharpness she was afraid of her own fingers, how they fit the handle as if they were fashioned specifically for it. Some nights she did not sleep an hour without feeling her hands clutching that axe handle and her warm red lips smiling.

In the heart of the men was a steel box and a strong suit of armour. At night he put his protection and turned to his woman without fear. He assumed a sweet smile also, and a generous attitude that made her twist with anger. She felt the hard edges of steel that surrounded his heart, and the cold armour that kept his body from danger. And though her axe could not penetrate his armour, the hard steel made its blade grow ever sharper.

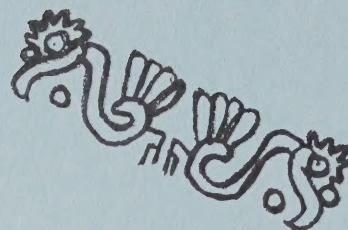


WRITTEN BY GAIL HARRIS.

SUBMITTED BY SWEET MARYSE.

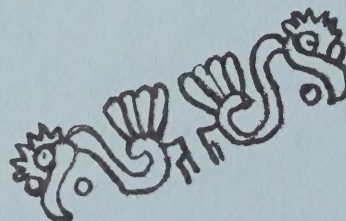
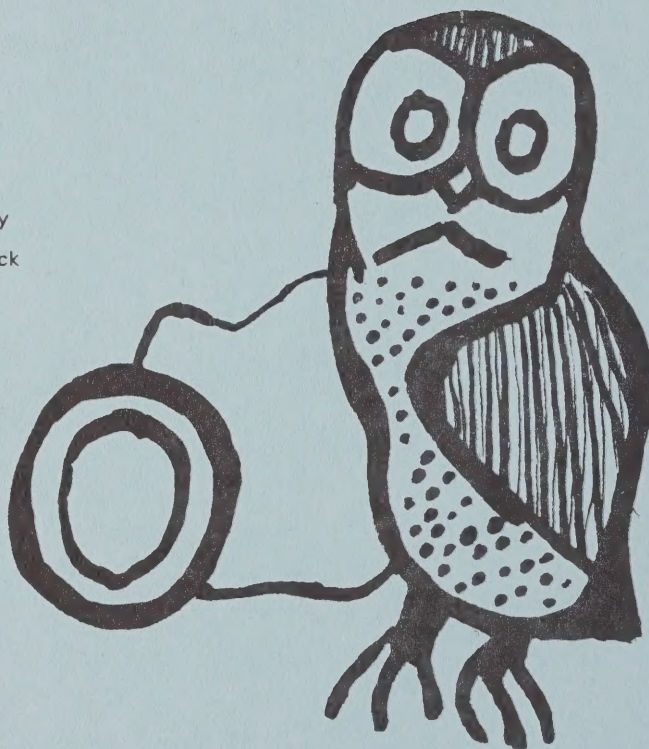
trying to make sense of a wasting world.

He sits there chanting, beating a stick on a rock
You listen and find the chant holds great importance
It means nothing, you make it up as you go along
You're just there and you're with a woman,
and she's with a woman, that woman is with a man
the man is wearing beads, being himself
And together you're all communing in a rock
in the middle of green,
in a dream
because you can't be there any other way.
So the chanting goes on
and you watch as the man takes the stick
and draws a circle
in the Earth
A circle of life, a cycle
No beginning, no end
only continuity.



And so like the circle you walk continuously
Always moving forward trying not to look back
Yesterday is past and gone,
today is for the living
And to live is to struggle...

So you walk
Footprints replacing footsteps
Never stepping back
And you struggle...
Struggle to live, to love, to dream
Dream green,
Struggle to live the green dream.
And the man with the beads is talking again
"You see the difference, what it is all about"
"You come here to dream, to see the true way"
And you know he is right
So you walk and you don't look back
because if you look back you will be where you are
And where are you if you are not in the dream
Being out of dream sucks!
Sucks you in real quick and holds you
in prison, in a box, in anonymity
In a world within a world.



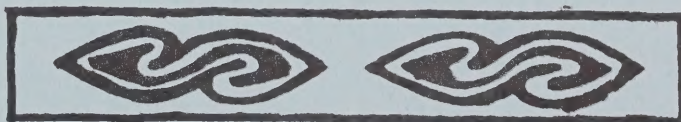
How do you cope with it all
The isolation,
regulation,
regimentation,
administration!!!!
Is there a solution to your despair.

"Ya, less green pork and gun control"
Better chops and control of a gun
Shoot up the whole fucking system
So full of lholes that it sinks all around you
So deep that nothings left but the chops on your plate
And if all that's left is the chops than you'll know
there isn't anything left to live for
You'll sit there staring at your plate
And your past will start catching up to you
Let it get a hold of you and it's game over
fuck parole, you're going out forever
But the plate
Something about the plate that you can't quite put a finger on
Yet you do put your finger on it
and trace its edge.

Around and around and round and round
continuous motion, infinite line, circle of life
And life is for the living...
and you're not ready to die
Not yet!
The cry of an eagle and the man with the beads
is standing there,
his arm is held straight and pointed to the future.

You follow his gaze and he's looking into tomorrow
And the prison ain't in tomoorow,
just the green
so you put your past behind you and you walk
In the circle of life
And life is...

Water for life
Flowing, moving, sustaining
Somebody put up a fucking dam and killed everything
behind it.



You stop to rest, rest to think, think to survive
And it's a struggle but you're a survivor
You'll survive for the rock in the green,
a place to groove and string beads.

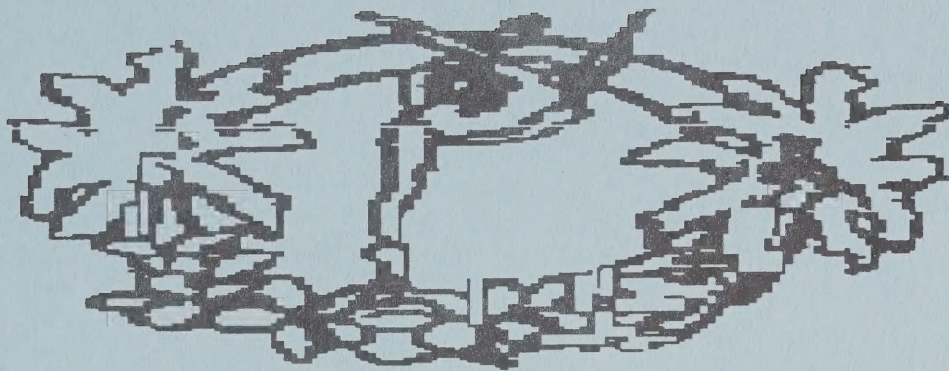
Water for life, drink water, drink life
Life sustains life
Controlled life kills life.

NO MORE DAMS!

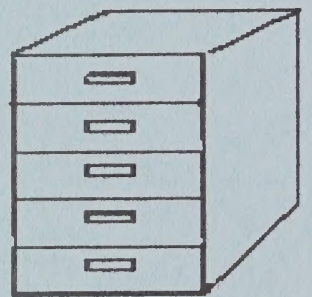
If they want to dam something
damn! the politicians,
damn! corporate expansion,
damn! military production,
damn! racism, chauvinism, oppression
Damn Einstein and Newton too
Damn the whole lot of them,
ripping up the world
in their quest of Utopia
Bulldozing the classical green dream
Your dream
Invaded, vandalized and sold
For what...
You won't take it will you
No, damn it! you'll fight in the best way you know how
Defend the green dream.

Drinking cold, clear life
Wondering, worrying, hating
Take it back,
take it all back,
every last square inch!
Smash down hierarchy
Share ideas
Share wealth, space, labour, food, water
Share life
cold, clear drink
Life sustainance
Your life,
your brother's,
your sister's.

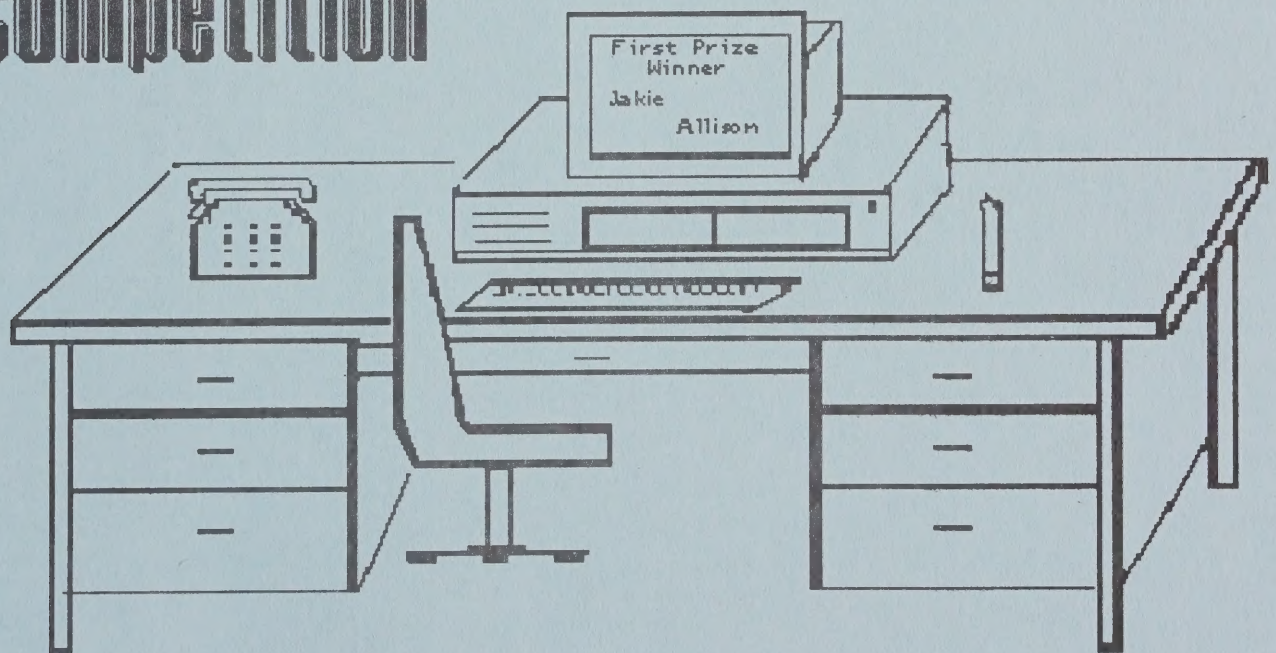




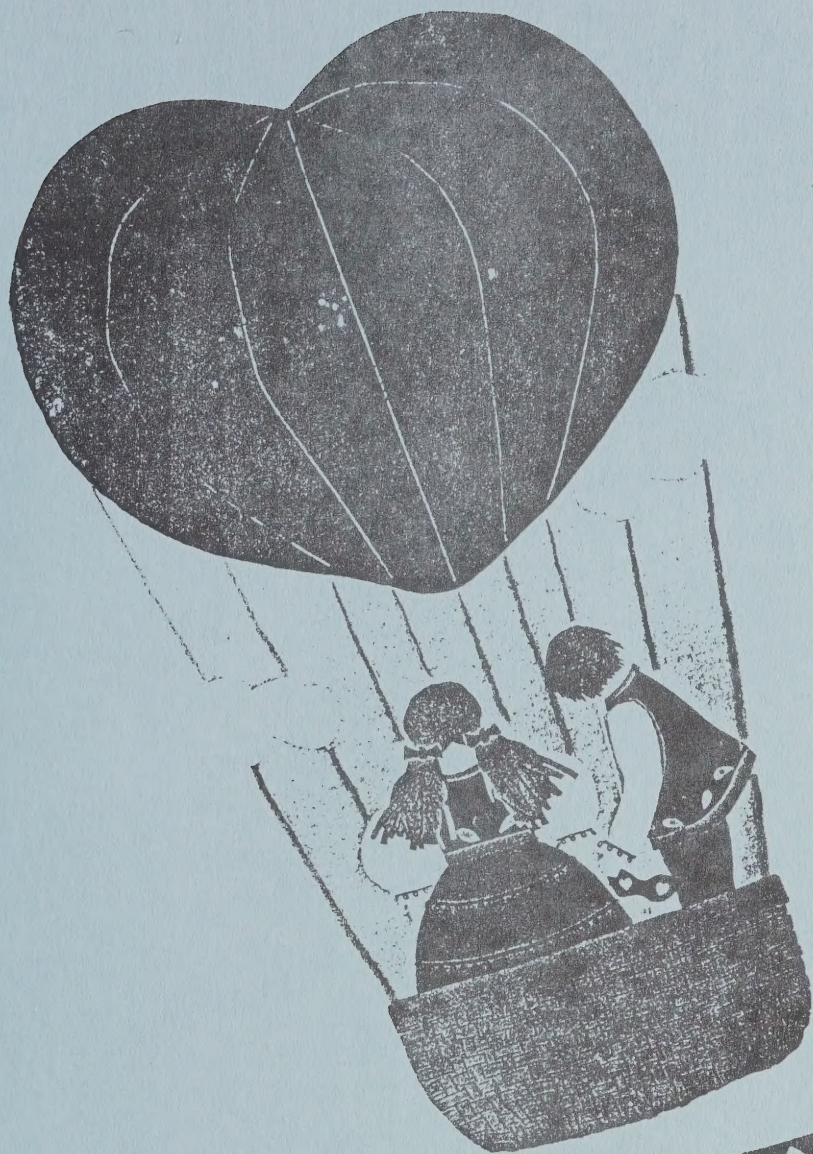
First Prize Winner The International Women's Day Drawing



Competition







P O E T R Y



HARVEST MOON

I invoke thee Holy Mother Goddess
 with outstretched arms I embrace myself
 in one of the moonlight and rippling waves.
 Calling out and within,
 oh how eons of knowledge quaked in frustration
 from my pleas for your blessing.
 At last, my acceptance is near,
 my feet bloody having treaded along this stoney path.
 Invoke?
 No more will I, not as before.
 For the veil of truth is in my hand.
 Holy Mother Goddess laugh alone. For,
 like a child I am unashamed,
 languishing naked among wheatfields and cool grasses.

Heidi Yalowitz Lasser



THE NEW YEAR

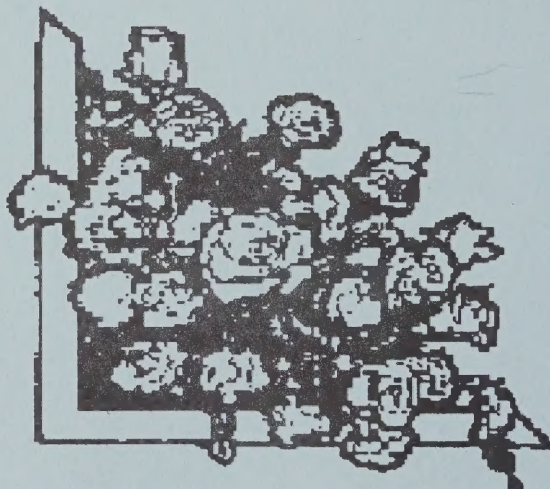
May God make your year a happy one. Not by shielding you
 from all sorrow and pain, but by strengthening you to bear it, if
 it comes. Not by taking hardships from you, but by taking all
 cowardice and fear from your heart. Not by granting you unbroken
 sunshine, but by keeping your face bright even in the shadows.
 Not by making your life always pleasant, but by showing you where
 man and his cause need you most and by making you anxious to be
 there and to help.

Blossom of the Petals

I was a stranger
in the wilderness
of a crowd
but I felt alone and
surrounded by a shroud
I smiled at the sky
laughed and played
but in my enclosure
I felt dismayed
the wind would blow
past the days of time
I stood very still
and I learnt to get by
the drought never ended
the tap was closed
just as my tears were
locked and never flowed
then came the growth
of a flower so frail
which responded
to a rainbow
not of lights but
words to prevail
confidence was the stem
that held the flower
encouragement was the
water which flowed
through time
emotion the light that
struck the core
which touched the petals
to unlock my door
the day was moulded
from gestures, sublimness
such as a card I received
that was sent through
a zone of kindness
"THANK YOU", it said
with words so bold
I cherished that moment
my feelings had begun
to unfold

the petals did blossom
one sparkly day
I discarded the shroud
and it fell away
the taps did open
the dew drops appeared
astray fell a tear
it trickled and smeared
the soil was nourished
by wetness so bright
my mind flourished
so did my sight
tears of laughter
tears of pain
is a storm I stand in
but, not in vain.

REPRINTED FROM:
DANCING IN LIMBO
By
WOMEN IN HOLLOWAY



The Time Is Now

If you are ever going to love
me,
Love me now, while I can
know.
The sweet are tender
feelings
Which from true affection
flow,
Love me now.
While I am living
Do not wait until I am gone
And then have it chiselled in
marbled,
Sweet words in ice cold
stone
If you have tender thoughts
of me,
Please tell me now
If you wait until I am
sleeping,
Never to awaken,
There will be death between
us
And I won't hear you then
So, if you love me, even a
little bit
Let me know it while I am
living
So I can treasure it.

REALITY

Reality is always here
lingering
waiting for me to wake,
grasping fingers into my
being that shake me up,
forget the dream.
put my feet on frozen
ground and run
but I can't run away.
I don't know where to go and
I can't stay here, I'll fall
asleep again.
It's so easy
lull me, rock me
no, I mustn't
I'm here, screaming inside in
terror but
reality you hurt me
and I'd rather dream.
The joy of life is living it or
so it seems to me
In finding shackles on your
wrists,
then struggling til your free
In seeing wrongs and righting
them,
in dreaming splendid dreams
Then toiling til the vision is as
real as moving streams.



AUTHOR UNKNOWN

Human Warehouse

As I walk through the iron gate. I'm full of anger and full of hate.
The walls are high and made of stone. The silent air has an eerie tone
The screws have haggard silent faces. Of their doings they leave no traces.
The iron doors are shut and sealed. That's when reality hits... for real.

As I walk down the dingy stairwell. I'm full of thoughts like I'm going to hell. The faces here are solid as if made of rock. the tomb like drum is sealed and locked. The silence is worse, here in my cell. My thoughts are confirmed I've gone to hell. So many sleepless years have past now. To live life on the outside, I don't know how, this human warehouse has kept me in chains. The memories of the digger brings so much pain, The grisly sights that I've seen, hardened my face, now haggard and mean. As I walk through the iron gate. I'm full of anger and avenging hate...

By Angel Woodcock

Think How Fast Time Will Go

The room is dimly lite
Smoke fills the air
Alone in the corners I sit
Off into no where I stare

I wonder how you are
And what you must be thinking
To me your like a falling star
That's how I've been thinking

I miss you more than words can say
Always I dream about the day
When you'll get out and come back to me
Hopefully we'll both be free

It's long from now and this I know
But think how fast time will go

TO A MOTHER FROM HER DAUGHTER
BY ANGEL WOODCOCK...AGE 17

THOSE OLD PROGRAM BLUES

They say I should reform;
go and join a program
Sit around for hours
Thinking of a new scam

I like from face to face
You know I'm bored as hell
But wait... These women here
can't fool me
I know they're bored as well

Coffee after coffee
Picking lint from my sleeve
Can relate to most of it
But still want to leave

All I think of
is that bubbling junk
When these poor souls
Think I should live like a monk

For "peace of mind" they say
You have to stay straight
Use meetings as your fix
before you get out the gate

But my friend I
have to admit
beyond a reasonable doubt
I'll never quit.

BY BEV. MCLELLAN
(spud) 1990

REALITY

Reality is always here
lingering
waiting for me to wake,
grasping fingers into my
being that shake me up,
forget the dream.
put my feet on frozen
ground and run
but I can't run away
I don't know where to go and
I can't stay here, I'll fall
asleep again
It's so easy
lull me, rock me
no, I mustn't
I'm here, screaming inside in
terror but reality
you hurt me
and I'd rather dream.
The joy of life is living it or
so it seems to me
In finding shackles on your
wrists,
then struggling til your free
In seeing wrongs and writing
them,
in dreaming splendid dreams
Then toiling til the vision is as
real as moving streams

AUTHOR UNKNOWN

CONTRE L'AVARICE

Heureux qui dans ses vers sait, d'une voit tonnante,
Effroyer le mechant, le glacer d'epouvante:
Qui, bien plus qu'avec gout, se fait lire avec fruit,
Et, bien plus qu'il ne plait, surprend, corrige, instruit,
Qui, suivant les sentiers de la droite nature,
A mis sa conscience a l'abri de l'injure;
Qui, meprisent, enfin, le courroux des pervers,
Ose dire aux humains leurs torts et leurs travers.

Est-ce par de beaux mots qui rendent un doux son,
Que l'on peut mettre ici les gens a la raison?
Non, il y faut frapper et d'estoc et de taille,
Etre, non bel-esprit, mais sergent de batills.

SUBMITTED BY MARYSE.

TIGER WOMAN

She is fire
 strength
 passion
 and love.
She speaks
 through the voice
 of eagles.
Listen to her music
Hear her words.

Negative Thoughts

The first step is to ACKNOWLEDGE that you are feeling somewhat sadder. The second step is to think back and try to recall what thought either triggered or increased your feeling of sadness or depression. Try to DISCRIMINATE what this thought was. This thought may be a reaction to something that happened quite recently, perhaps within the last few minutes, or it may be a recollection of a past event. The third step is to ASSESS the rationality or sensibility of the thought or image. The thought may contain one or more of the following rational illogical themes.

1. NEGATIVE OPINION OF YOURSELF

This notion is often brought about by comparing yourself with other people who seem to be more attractive or more successful or more capable or intelligent: "I am a much worse student than Mike", "I have failed as a parent", "I am totally lacking in judgment or wit". You may find that you have become preoccupied with these ideas about yourself, or dwell on incidents in the past when people seemed to dislike or despise you. You may consider yourself worthless and burdensome and assume that friends and relatives would be happy to be rid of you.

2. SELF-CRITICISM AND SELF-BLAME

The depressed person feels sad because he focuses his attention on his presumed shortcomings. He blames himself for not doing a job as well as he thinks he should, for saying the wrong thing or causing misfortune to others. When things go badly, the depressed person is likely to decide it's his own fault. Even happy events may make you feel worse if you think, "I don't deserve this."

Because your opinion of yourself is so low, you may make excessive demands on yourself. You may require yourself to be a perfect housekeeper or an unfailingly devoted friend or a physician of an unerring clinical judgment. You may run yourself down by thinking, "I should have done a better job."

3. NEGATIVE INTERPRETATION OF EVENTS

Over and over you may find yourself responding in negative ways to situations that don't bother you when you are not depressed. If you have trouble finding a pencil, you may think, "everything is difficult for me". When you spend a little money you may feel blue as if you had lost a large sum. You may read disapproval into comments other people make, or decide that they secretly dislike you, although they may act as friendly as ever.

4. NEGATIVE EXPECTATIONS OF THE FUTURE

You may have fallen into the habit of thinking that you will never get over your feelings of distress or your problems and believe they will last forever. Or you may have negative anticipations when you try to do a specific job; "I am sure to fail at this". A depressed woman would have a visual image of herself ruining dinner whenever she cooked for guests. A man with a family to support pictured himself being fired by his employer for some mistake. The depressed person tends to accept future failure and unhappiness as inevitable and may tell himself it is futile to try to make this life go well.

5. MY RESPONSIBILITIES ARE OVERWHELMING

You have the same kind of jobs to do at home or at work that you have done many times before, but you now believe that you are completely unable to do them whether it will take weeks or months before they are completed. Or you tell yourself that you have so many things to do that there is no way of organizing the work.

Some depressed people deny themselves rest or time to devote to personal interests because of what they see as pressing obligations coming at them from all sides. They may even experience physical feelings that can accompany such thoughts: sensations of breathlessness, nausea or headaches.

Negative Thoughts

WHAT YOU SHOULD KNOW ABOUT NEGATIVE THOUGHTS

1. Negative thoughts tend to be automatic. They are not actually arrived at on the basis of reason and logic, they just seem to happen. These thoughts are based on the low opinion depressed people have of themselves rather than on reality.
2. The thoughts are unreasonable and serve no useful purpose. They make you feel worse, they get in the way of attaining what you really want out of life. If you consider them carefully you will probably find that you have jumped to a conclusion that is really not accurate.
3. Even though these thoughts are unreasonable, they probably seem perfectly plausible at the time that you have them. They are usually accepted as reasonable and correct just like a realistic thought such as "the telephone is ringing I should answer".
4. The more a person believes these negative thoughts (that is, the more uncritically he accepts them) the worse he feels. If you allow yourself to sink into the grip of these thoughts, you will find that you are interpreting everything in a negative way. You will tend more and more to give up since everything seems hopeless but giving up is harmful because depressed people often interpret the fact that they have given up as yet another sign of inferiority and failure. The assessed step is where you can help yourself by learning to recognize your negative thoughts and understanding why they are incorrect and illogical. Check the characteristics listed above and see how well they fit your negative thoughts.

The next step is to present alternatives. Alternative thoughts can be counteracted if they are no longer automatic. Try to correct your thoughts by "answering" each of the negative statements you make to yourself with a more positive balanced realistic statements. You will find that not only are you regarding life more realistically but that you will begin to feel better.

A person was feeling gloomy and neglected because none of their friends had telephoned for a few days. When they thought about it they realized that one person was in hospital and another person was out of town and actually another person really had called. The depressed person then substituted this alternative explanation for the negative thought. The negative thought "I am neglected" was changed to, "my friends are busy and some of them did call anyway".

Another method of answering your negative, automatic thoughts is to write down your unreasonable thoughts in one column and your answers to the automatic thoughts opposite these, for example, "John has not called, he doesn't love me", answer, "he is very busy and thinks I am doing better than last week so he doesn't need to worry about me".

A second example is, suppose for example your wife or girlfriend forgets your birthday, you feel hurt and disappointed and sad. What is really making you unhappy is the meaning you attach to the events. You may think, "my girlfriend's forgetfulness means that she doesn't love me anymore", "I have lost my appeal to her and to others". You may then think that without her approval and admiration you can never be happy or satisfied yet, it is quite possible that your girlfriend was just busy or doesn't share your enthusiasm for birthdays. You have been suffering because of your unwarranted conclusion, not because of the event itself.

The last step is to praise yourself for beginning to turn around the negative and unrealistic ways you have been thinking.

ON CRIME & PUNISHMENT

KAHLIL GIBRAN

Like the ocean is your god-self;
it remains forever undefiled,
and like the ether it lifts but the winged.
Even like the sun is your god-self;
It knows not the ways of the mole nor seeks
it the holes of the serpent.
But your god-self dwells not alone in your being.
Much in you is still man, and much in you is not yet man,
but a shapeless pigmy that walks asleep
in the mist searching for its own awakening.
And of the man in your would I now speak.
For it is he and not your god-self nor the pigmy in this mist,
that knows crime and the punishment of crime.

often times have I heard you speak of one
who commits a wrong as though he were not one of you,
but a stranger unto you and an intruder upon your world.
But I say that even as the holy and the righteous cannot rise
beyond the highest which is in each one of you,
So the wicked and the weak cannot fall lower than the lowest
which is in you also.
And as a single leaf turns not yellow but with the silent knowledge
of the whole tree,
So the wrong-doer cannot do wrong
without the hidden will of you all.
Like a procession you walk together towards your god-self.
You are the way and the wayfarers.
And when one of you falls down he falls for those behind him,
a caution against the stumbling stone.
Aye, and he falls for those ahead of him,
who though fater and surer of foot,
yet removed not the stumbling stone.

And this also, though the word lie heavy upon your hearts;
The murdered is not unaccountable for his own murder,
and the robbed is not blameless in being robbed.

The righteous is not innocent of the deeds of the wicked,
And the white-handed is not clean in the doings of the felon.
Yea, the guilty is often times the victim of the injured,
And still more often the condemned is the burden bearer for the
guiltless and unblamed.

You cannot separate the just from the unjust
and the good from the wicked;
For they stand together before the face
of the sun even as the black thread
and the white are woven together.

If any of you would bring to judgement
the unfaithful wife,
Let him also weigh the heart of her husband
in scales, and measure his soul with measurements.
And let him who would lash the offender
look upon the spirit of the offended.
And if any of you would punish in the name of righteousness
and lay the ax unto the evil tree,
let him see to its roots;
and verily he will find the roots of the good and the bad,
the fruitful and the fruitless, all entwined together in the
silent heart of the earth. And you judges who would be just,
What judgement pronounce you upon him who though honest in the
flesh yet is a thief in spirit?
What penalty lay you upon him who slays in the flesh yet is himself
slain in the spirit?
And how prosecute you him who in action is a deceiver
and an oppressor, yet who also is aggrieved and outraged?

And how shall you punish those who remorse is already greater than
their misdeeds?

Is not remorse the justice which is administered
by that very law which you would fein serve?
Yet you cannot lay remorse upon the innocent nor lift it from the
heart of the guilty.

Only then shall you know that the erect and the fallen are but one
man standing in twilight between the night of his pigmy-self and
the day of his god-self,
And that the corner-stone of the temple is not higher than the
lowest stone in its foundation.

BEEN REJECTED

I am writing this article because I want everyone to know the way I feel. Also I want to ask those who fell the same way to speak out. Why do we hate people? Why do we condemn them (our peers) for the crimes they committed when we are just as bad. Who are we to force someone into Protective Custody? The system had already classified us all as criminals and know the real story behind each individual's crime.

Look at Jesus of Nazareth and he was a good man! We crucified him and he forgave us for such cruel action so why can't we forgive others and move on? We spend too much time hating and condemning people. Why?! Why?! Why?!

I know some of us are saying "not me" because I only import drugs, but wake up, you could have taken away many lives. Look at all the children that drugs had destroyed. Another might say "not me"!, I am charged for manslaughter or murder. Do you people read the Bible? It is written in the Bible that it is wrong to take someone's life. Who are you to take someone's life and to be able to justify as not being wrong.

Everyone has a mother and as we all know how hard it is to bring someone into this world. Who are we to take them out! Another might say "not me" because I only committed fraud but don't we all know that this is stealing? One might say if you steal from the rich, what would stop you from stealing from anyone else?

People, what I am trying to say is please put yourselves in other people's shoes. Can we show just a little love and understanding? This world would be a better place if we show just a little compassion for our peers and we start loving and caring for each other. To be lonely and an outcast is the worst feeling in the world so why don't we all wake up and smell the flowers. We are a bunch of hateful, despicable, heartless animals! Can we please stop in the name of love?



LOVE IN CHRIST,

T.P.

OUR HIDDEN ENERGY

What you focus your attention on, you get more out of. Everyone of us is basically a fountain of energy. A golden faucet through which universal life energy flows into the world, and individually we can point ourselves at whatever we want. We constantly add life force to our surroundings, essentially to everything we pay attention to. If you put your attention on the best, highest, finest, and the most beautiful thing that you can, THAT well be amplified.

Focusing your attention in the past means that here and now is continuing on without you, thus let's concentrate on the present. The more time you spend in the past, the farther away from reality you will become. Don't focus your attention into the future, other than on the plans you intend to carry out. Putting your attention out into the future resembles a squirrel running out on a tree limb when she gets way out into the small limbs, it gets very shaky. When you get out into the thin possibilities, the future gets very uncertain, and tends to make you paranoid. Tripping in the past can get you feeling schizophrenic while tripping in the future tends to make you paranoid. What is the balance? The present! It is healing when you are in the here and now, and accepting it as reality. Don't think about it or run it through your mind-filter when it is coming in. Accept it!

A meditative state is one of pure perception (not being conceptual about the here and now), that is what most Zen discipline is about. It is not past-tripping nor future tripping, and definitely not being conceptual in the here and now. One of the things that teachers of meditation are trying to teach you is to be able to focus your attention where you want it. and to follow out a difficult idea. Some people in the world are more willing to put extra efforts into following an idea. Within each one of us is a spark of the "Higher Power(s)". Some people call it inborn intelligence: a capacity to look out and see something.

That capacity is so strong that if you look at someone and you see something in them that you like, that thing will become stronger and it will come out at you and they will do it more for you.

Everybody needs attention! It is a human requirement just like oxygen and water, The need begins as soon as birth, and if one does not obtain it in a fair way then habits are learned for it. People will do outrageous things to get attention, because it is THE LIFE FORCE AND ENERGY. The reason to be discriminating is what/where to get attention to, especially in giving real help to another individual. In a way, we all can be each other's teachers. What we see in each other, and in ourselves, we can reinforce. We all control what happens in the future by what we pay attention to in the present. If you perceive it to be wonderful, then it will be wonderful. If you see that something should be a certain way, then assume it is going to be that way. The tools are within each of us to make our lives as beautiful and as fulfilling as possible. So concentrate on the present, give special attention to it, and fill it with positivity to ensure a better future.

KEY TO LONGEVITY

For decades, researchers and social reformers have theorized that poor people live shorter lives than the wealthy because they are unable to pay for expensive medical care. Now, a new Canadian research programme is calling traditional thinking into question. According to its participants, the length of one's life span is directly related to something less concrete than money: the sense of being in control of one's life.

In the project, supported by the Canadian Institute for Advanced Research, 17 scientists from Canada, the United States, Great Britain and Finland examined why the longevity gap between upper and lower classes has persisted despite universal health care. To its surprise, the team discovered that the psychological advantages associated with higher social status--the feelings of power and accomplishment--are the keys to healthier bodies. As a result, bosses generally stand a better chance than their employees of reaching a ripe old age.

Intriguingly, the five-year long project is assembling a broad range of studies, from male baboons in Kenya to male civil servants in London, England. The endocrine systems of dominant male baboons are capable of efficiently cleansing the blood of stress hormones. Subdominant males, however, are less able to dispose of the chemicals and live in a constant state of harmful low-level stress. Another researcher examined civil servants in the United Kingdom. Although low-ranking employees earned adequate incomes, they did not live as long as their supervisors. The supervisors, in turn, led shorter lives than their superiors.

"It seems to have a lot to do with your sense of status and your ability to cope with your external environment," concludes Robert Evans, director of the institute's programme in population health and an economics professor at the University of British Columbia.

But the study does provide a ray of new hope. It may be possible to increase children's sense of control--resulting in longer and healthier lives--by providing them with an enriched educational environment. Such mental stimulation for the young will help foster essential coping abilities. "You have to worry about what the social and work environments are like," says Evans, "but you've also got to look at how people are handled at a very young age and how this affects their view of the world."

-----GARRY HAMILTON

Reprinted from Equinox



WHO IS RUNNING YOUR LIFE?

What is an alcoholic ?

What is an addict ?

Who is an alcoholic ?

Who is an addict ?

Am I an alcoholic ?

Am I an addict ?

Here we have given you some suggested test questions

- 1 Do you lose time from work
- 2 Has drinking or drugs made you irritable ?
- 3 Has drinking or drugs changed your personality ?
- 4 Does drinking or drugs cause you bodily complaints ?
- 5 Do you show marked dislikes and hatreds since drinking or drugs ?
- 6 Are you harder to get along with since drinking or drugs ?
- 7 Is drinking or drugs harming your family in any way ?
- 8 Does drinking or drugs make you careless of your family's welfare ?
- 9 Is drinking or drugs affecting your peace of mind?
- 10 Is drinking or drugs making your home life unhappy?
- 11 Is drinking or drugs jeopardizing your business?
- 12 Is drinking or drugs clouding your reputation?
- 13 Is drinking or drugs disturbing the harmony of your life?
- 14 Have you had thoughts of suicide while drinking or taking drugs?
- 15 Have you been hospitalized because of drinking or drugs?
- 16 Have you been arrested because of drinking or drugs?
- 17 Have you been imprisoned because of drinking or drugs?



HELPING YOURSELF!

DRUGS AND ALCOHOL HAVE BECOME A MAJOR PROBLEM IN OUR SOCIETY. BECAUSE OF STRESS AND ANXIETY WE TURN TO DRUGS OR ALCOHOL FOR RELIEF. AS WE BECOME DEPENDENT ON OUR DRUG OR ALCOHOL WE FIND THAT IT STARTS TO TAKE OVER AND WE NO LONGER HAVE CONTROL. ONCE WE HAVE LOST FULL CONTROL OF OUR LIVES WE FIND OURSELVES IN TROUBLE WITH THE LAW.

NOW WE ASK OURSELVES, HOW DID I GET MYSELF IN THIS MESS? JUST BECAUSE WE'RE BEHIND BARS DOES NOT MEAN WE HAVE TO GIVE UP, IT MEANS THAT WE HAVE A SERIOUS PROBLEM, BUT HERE AT P4W WE CAN STILL GET THE HELP WE MOST DESPERATELY NEED.

WHETHER ITS DRUG ABUSE OR ALCOHOLISM, AA IS A NON PROFIT ORGANIZATION WHICH OFFERS HELP TO THOSE WHO WANT HELP



TUTORING IN PRISON FOR WOMEN

Frontier College Prison Literacy Initiative is a confidential, one-to-one tutoring service, for women in prison want to improve their reading, writing, spelling and math skills. It is NOT a school program although students may choose to work on school work.

Tutors are volunteers from the community or the prison population who have taken a tutor training course which is recognized as one of the best adult literacy training programs in Canada. Students and tutors are matched according to a similarity of interests and background, and a decision to work together. The student tells the tutor her needs and then together they determine their own course or curriculum to meet these needs. No marks and no formal tests are given. The success of the tutoring depends on how well the students and tutors work together to achieve mutually defined goals. These can be anything from writing personal letters and poetry, to improving reading ability, to exploring a variety of special interests.

The aims of the program are as follows:

1. To give women in prison the opportunity to learn how to read, and express themselves to a degree satisfactory to them, in a quiet, private, and non-threatening manner.

2. To give students the choice of what they want to learn, and how they want to learn it.

3. To give tutors support and recognition for their work. Tutors receive certification as literacy tutors after they have taken the tutor training and tutored for 48 hours.

4. To establish the Literacy Initiative in Prison for Women the future.

5. To build a resource base so that teaching materials and aids are available to the general population. This includes resources for skill development as well as specializing subject matter, i.e. women's issues, children's literature, sign language, etc.

Times for tutoring are arranged through the co-ordinator of the program which caters to each individual's of time. If you are interested in participating in the program as a student or a tutor, please contact:

FRONTIER COLLEGE
PRISON LITERACY INITIATIVE
165 PRINCESS STREET, SUITE #3
KINGSTON, ONTARIO
K7L-1A9

Sarah Sands,
94 Eveleigh Road,
Farlington,
PORTSMOUTH,
Hampshire,
ENGLAND
PO6-1DN.

12th January, 1992.

Dear Ms. Deroches

In October 1990 I visited friends in Kingston and while I was there also met a friend of my aunt's who was in the Prison For women at that time. Her name was Debbie Foley. I interviewed Debbie for an article I was interested in writing about the prison system in Canada and how it affects women.

I am a journalist based with a national English magazine in London. I also write freelance for magazines in Australia, New Zealand and also for Woman's World, the US publication.

Another of the magazines I write for in the UK is interested in a feature about native women. I remember Debbie telling me there were a large number of native women in the P4W and I am writing to you because I would like to speak with some of these women.

I am visiting Kingston again in April for two weeks. During this time I am trying to arrange interviews with native women who are willing to talk about their lifestyle, any difficulties they have faced in their life. their hopes for the future etc.

I know Debbie said a lot of the native population in Canada and America today may find life tough and their cultural background slowly being eroded. I gather that poverty, poor educational opportunities etc. also add to the difficulties native women face.

This article is very much sympathetic to the hardships these women face. It would be written very much from their point of view. Each month Marie Claire, the magazine hoping to publish the feature, looks at women from all parts of the world and talks to them about their way of life. In the past the magazine has written about women living in Africa, Hong Kong, Tibet and South Africa. Each feature aims to give a glimpse of these very different

people's lifestyle.

The articles are detailed and require people who are willing to talk openly and frankly about their life. In this case the women volunteering to be interviewed would need to be willing to give a brief outline of why they are in prison. Not going into too much depth, of course.

Perhaps I should say at this point that Marie Claire does not pay for interviews. It would simply be a chance for any women willing to talk to me to air their views and have them published.

I hope you may be able to help me, possibly by approaching some women you may think would be interested on being interviewed. I gather there is a native group in the prison. Unfortunately I have no details and so I have written to you instead. I do receive Tightwire and took your name from there. Perhaps you could contact me at the above address and let me know your thoughts on this matter. Many thanks,

Best Wishes,
Sarah Sands.

TIGHTWIRE SUBSCRIPTION FORM



ONE YEAR \$12.00

TWO YEARS \$20.00

RENEWAL

NEW SUBSCRIBER

CHANGE of ADDRESS

New Address: _____

Send to:

TIGHTWIRE PUBLICATION
P.O. BOX 515
Kingston, Ontario
K7L 4W7

NAME: _____

ADDRESS: _____

POSTAL CODE: _____



B. I. F. A.

Black Inmates & Friends Assembly

Bev Folkes

COUNSELLING SERVICES
DISCHARGE PLANNING

CONSULTATIONS
LIAISON SERVICES

704 Dufferin St.
Toronto, Ont. M6K 2B7

(416) 588 - 9910

another special kind of place

GRANT HOUSE

**A 10 bed Residential Treatment
Program for Women**

OPERATED BY

STREET HAVEN



Program Objectives:

To assist women in taking control of their lives;
To offer women a wide range of opportunities for life change;
To teach women a variety of coping skills; and
To provide women with an environment that is conducive to
healing and growth.

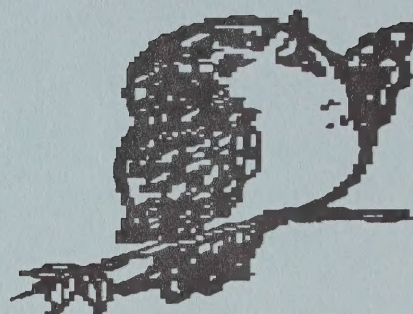
Designed for:

Women with addictions such as alcohol, drugs and fraud; eating
disorders, as well as women who have been sexually abused and/or
are incest survivors.

C/O Street Haven 87 Pembroke St. Toronto, M5A 2N9

Telephone: (416) 960-9430 (416) 967-6060

Credits



Editor: Colleen McMurren
Co-Editor: Danielle Redmond
Co-Assistant: Kim Friebus

Many Thanks for their Contributions:

Julia DeRoches
Chatelaine Magazine
Corey Cardinal
Gail Harris
Angel Woodcock
Bev. Mclellan
Maryse
Colleen McMurren
Garry Hamiton
FrederickHodge (Factor Assistant Editor)
T.P.
Kahlil Gibran
Status of Women's Journal
Art Soloman
Frontier College
Sarah Sands
Women in Holloway
Herdi Yalowitz (Lasser)
P4W Printers
Len Offord



**Many thanks to Jukia DeRoches for her contributions
and hard work in this Spring Issue.**

We are going to miss you Julia.

IGHTWIRE PUBLICATIONS
PUBLICATION DU TIGHTWIRE
P.O. BOX 515
KINGSTON, ONT.
K7L 4W7

CENTRE OF CRIMINOLOGY LIBRARY
130 ST. GEORGE ST.
ROOM 8001
TORONTO, ONT.
M5S 1A5